2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

177*
795

peyotism, and in this there are no essential differences from those that Petrullo described. The Big Moon version is the more liberal and contains more Christian elements than does the Little Moon. Thus, if diffusion of Christian traits has continued, it more likely has occurred in the Big Moon version. In the Big Moon meeting which I attended, some features were present which were lacking in Petrullo's accounts, and some features were lacking which were present in Big Moon meetings attended by him. There were, however, no essential differences in these meetings separated by more than two decades. The meeting I attended might very well have taken place in 1930 instead of 1952. Since peyotism is essentially individualistic, and since there is no institutionalized priesthood or specific creed, minor differences in form and procedure are to be expected.[19] Petrullo found substantial, but inconsequential differences in the Big Moon meetings which he attended. He gave, for instance, eight variations of the Big Moon altar;[20] the altar I saw was not identical with any of these, yet the basic features of all the altars were similar.

Linguistic Assimilation

177*
191

It has been said that of all culture traits language is the most persistent; this has been true for Delaware acculturation. During the earlier periods of acculturation there was virtually no replacement of language, although a few individuals learned English as a second language. In the Decadent Period there probably was an increase in the number of Delawares familiar with English. With permanent settlement in Oklahoma and the increased enrollment of Delaware children in government schools, this situation gradually altered. At the present time no Cherokee-Delaware, whatever his age or acculturative status, habitually speaks Delaware; all speak English. It is within the last generation that this change has taken place. I queried thirty-two persons and found that the native language of only three was English, and these three were thirty-five years old or younger. The youngest native speaker of Delaware was twenty-six. The native language of every person over thirty-five in the Cherokee-Delaware group was Delaware (or Munsi). Most of these people learned English when they were sent away to school. Present proficiency in Delaware varies tremendously, but there seems to be a correlation between age and proficiency (see Fig. 4). The people who speak Delaware well are usually older, but some of the younger people, because of individual inclination or association, speak it fluently. With the exception of three young persons, all people queried at least understood Delaware. Nine said they spoke Delaware well, five said their ability to speak Delaware was average, seven said it was poor, and eight understood but did not speak Delaware. These categories are admittedly imprecise, and the Delawares placed themselves on this linguistic scale, so that one person who said he spoke Delaware well may have been actually less fluent than another who said his ability was

[19] Petrullo, 1934, p. 149.
[20] *Ibid.*, Pls. 3-6.

2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

The Relationship Between Language and Age Among the Cherokee-Delawares

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● 191

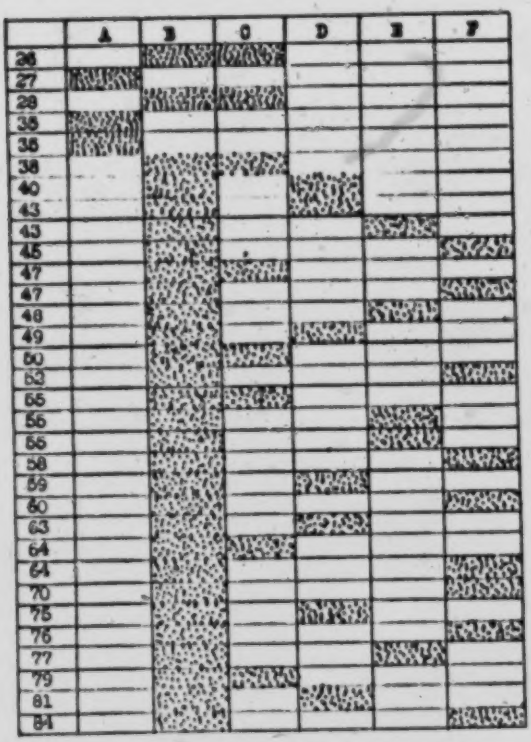

Fig. 4. A. Native speaker of English. B. Native speaker of Delaware (or Munsi). C. Native speaker of Delaware, but only understands, does not speak Delaware. D. Native speaker of Delaware, speaks it poorly. E. Native speaker of Delaware, average ability. F. Native speaker of Delaware, speaks it fluently, or well.

average. No children were found who spoke Delaware, although a few possibly understood it simply because their parents used the native language when they were discussing topics not meant for juvenile ears. One parent said that this ruse no longer worked with her offspring (L.F.). At the same time the children of this woman absolutely refused to speak Delaware and as far as is known they have never done so. It is not known whether the Delawares of Anadarko are losing their language as rapidly as the Cherokee-Delawares. One informant (M.B.) habitually

2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

spoke Delaware, and several other elderly Delawares spoke only very halting English. Considering the small numbers of Delawares in this area and their close association with the Caddo, it seems probable that there, too, the Delaware language will rapidly disappear.

Pan-Indianism

As the preceding sections of this chapter indicate, the Delawares have arrived at what would seem to be a final stage of assimilation to American civilization; for all intents and purposes the Delaware culture and tribal society are things of the past. During the field work of 1951 with the Cherokee-Delawares it became increasingly clear, however, that they were not completely assimilated, nor did it seem likely that they would be in the near future. It was apparent that in the following summer's field work a survey of the phenomenon which was responsible for nonassimilation should be made. Since this survey was undertaken as peripheral to the major study, the reconstruction of Delaware culture, my conclusions should be regarded as tentative.

The Cherokee-Delawares have been participating in a number of customs and institutions which are describable only as Indian. Much time and a great deal of energy is consumed in activities which can be described as neither Delaware nor Anglo-American. There is, in short, wholehearted participation in and allegiance to what may be called a Pan-Indian society. This is a loosely knit, informally organized grouping of Indians, who, having partly lost their old cultural orientation, but not being fully assimilated into white society, have joined forces and are participating in and sharing a number of intertribal customs and institutions. These institutions were and are being synthesized from elements derived from Indian cultures, but also drawn from white civilization.

When I first wrote this section no published study had been specifically devoted to Pan-Indianism, although it had been mentioned explicitly or implied in a number of works.[21] Since that time a brief paper on the "Pan-Indian Culture of Oklahoma"[22] has appeared, and I have published an abbreviated account of Cherokee-Delaware Pan-Indianism.[23] Karl Schmitt read a paper entitled "A Possible Development of a Pan-Indian Culture in Oklahoma" at the Central States branch of the American Anthropological Association several years ago. He intended to publish the paper, but his untimely death temporarily halted this project. George Devereux in his book *Reality and Dream* approached the subject from a slightly different point of view, a psychoanalytical one. He suggested that "areal basic personalities" were being substituted for tribal ones, at least among Plains Indians.[24] Petrullo touched upon Pan-Indianism among the Delawares, saying:

[21] Brant, 1950, pp. 212-22; Devereux, 1951, p. 40; Mead, 1932, pp. 68-68.
[22] Howard, 1955.
[23] Newcomb, 1955b.
[24] Devereux, 1951, p. 40.

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape
Nanticoke NM11

N 764 D [191]

mixture with the Delawares and the loss of the Nanticoke language among the descendants, the ceremony became obsolete. Some of the Delawares could, however, speak Nanticoke and sing the Nanticoke songs. Among the last of these was Bill Swa'nak (Bill White-Man), who himself was a Delaware. Recent information (1929) from the Delaware Nation states that there are only about six persons of recognized Nanticoke descent living there now.

N 764 539

THE NANTICOKE SKELETON DANCE OR GHOST DANCE

Lɔ'mwe'kamiŋg	no'tci·	wani·lən·a"'p·e	ki·'xkai·-	
Long ago times	ever since	the Delawares	lived close	
ke'yɔk'	yu'li·ł	uɔne't'ko"'wɑ'	wunda'kui·'tali·'	ka'si·-
together with these	Nanticokes	back there	Kaw	
ai·si·'pu[19]	e"'laik·e"'t·up'	wani·lənɑ'p·e	ne"'skun	i·'k·a
River	there dwelt	the Delawares	before	there
wu'ndji	ngat·'ha'k·e"t'	a'hi·ma'	ɔse'i·	kwi·a'gwi·
thence	migrated	very very	many	yet
a"'po	une"'t'ko	ɔk	lo'we"n	nihi·la't·tci·
there	Nanticokes	and	it was said	there they had
ha't·e	at that time			
ełhak·e"'ti·t	yu'kwe	ne'k·e	ke"xen·a"'gi·	ełha'k·e"t'
ceremony custom.	Now	there were	several	customs
ɔk	ma'uhowak·an.	kwut·ena"'ki·	e"łha'k·e"t'	lowe'suk'
and	dances.	One of them	customs	was called
une"'t'kowi·	wi·tci·payu'k·an	ə'n·da	awe"'n	pali·-
Nanticoke's	ghost dance	when	a person	passed
lɔ's·i·t'	yu'ki·k'	une"'t'kowɑk'	te"xi·i·'	mala"'ci·
away	these	Nanticokes	above the ground	like
te"'xkakani·'xɑn	te'pi·təlɑk'hi'k·wi·	hukwe'yuŋg		
on platform of sticks	about so high	up above the ground		
nɑce"'	nanexkwi't·tci·	ni·pala"'n	awe"'n	ne'n·i·
and there	on top these	they stand	person's	that one
wtohe"'p·i·.	nace"'	ełki·'kwi·	we"'mi·awe"'n	ne'oyu"'s·əm
his body.	And there	whenever	all persons	that his flesh
kwun·a'i·k·e	pali·'le"	ɔk	pɔ't·alət'	nɑ'ce"
finally	decays	and	falls off	and there
we"'mi·keko	every thing			

[19] This was the older Delaware reservation in Kansas on Kaw River.

+ = element present
− = element denied
(+) or (−) = source ambiguous
• = informant could not or would not say
S = some, sometimes, or several
† or * = see Ethnographic Notes, pp. 79-137 for additional information

	Williams	Van der Donck	Lindeström	Zeisberger	Heckewelder	Johnston	Pipe	Chippa	J. W.	W. T.	E. R.	W. L.
3442						674	858	5592	538	576	763	1551
Medicine—Continued												
52. Perform surgical operation				(−)		−		−	−	−	−	−
53. Unite profession with priesthood	(+)		(+)			−		−	−	−	−	−
54. Always use juggling tricks †	+	S	S	S	S	−		−	S		S	S
55. Beat on own breast	+		(+)		+	+			+	+	+	+
56. Blow in hands	+		(+)		+	+			+	−	+	+
57. Make rumbling noise	+		+	+	+	+			+	+	+	+
58. Blow on patient	+		+	+	+	+			+	+	+	+
59. Rub the part affected						+			+	+	+	+
60. Have effect on patient's confidence						+			+	+	+	+
General Manners and Customs												
61. Eat human flesh			*(−)	−	−	−	•	−	−	−	−	−
62. Shake hands on meeting; inquire about health and express gladness to see	(±)			+	+	+	+	+	+	+	+	+
64. Great respect paid age or rank				+	+	+	+	+	+	+	+	+
65. Visit one another for purpose of conversation	+			+	+	+	+	+	+	+	+	+
66. Regular parties at which they entertain				+		+	•	•	+	+	+	+
67. Practice of telling stories				+		+	+	•	+	+	+	+
68. In winter and at night only						+	•	•	+	+	+	•+
69. Use words equivalent to swearing		−		−		+	−	−	−	−	−	−
70. Exhibit strong feelings of love, friendship and affection to same sex					+	+	+	+	+	+	+	+
71. to opposite sex						+	−	+	+	−	+	•
72. common to try to suppress to same sex						+	−	+	+	−	−	+
73. common to try to suppress to opposite sex						+	+	+	+	−	−	•
74. Matter of pride to suppress feelings or excitement, especially fear and shame				+		+	•	+	+	(+)	+	+
75. On return home men treat wives with indifference					+	+	+	•	−	+	−	+
76. On return home men treat children with indifference					−	−	•	•	−	−	−	−
77. Powers of recollection strong			+		+	+	•	+	+	+	+	+
78. Any peculiarities in encampments (except war) or building of huts that distinguish from others				+		•+	•	•	•	+	•+	+

15:Morgan E-6 (1859)1959
NMT Delaware NM7
Shawnee NN17
[p50(B)]

D 291 177 materials. Some of them had on two shawls, and some a third arranged as a neck drape. They appeared to have put on all they had, to show it, the quantity of dress being of more importance in their sight than its style, or quality.

Of course their appearance as a whole was fantastic and ludicrous. The dresses were made without taste from scant patterns, and worn without hoops or petticoats, thus giving to the skirt an appearance not to be compared for a moment with the Indian female skirt of cloth and blanket of the same, but these would be too warm for Kansas. I was glad to see the gown upon them, as it is a move in the right direction. At home they may wear the Indian gown, but I doubt it. The Shawnee women, all [S 291] that I saw, wore the gown. On their heads they tie a silk handkerchief universally. I did not see a bonnet among them.

D 142 144 The color of the Indian women is quite uniform, and is light. It shows that the white blood infused into them in the East has been well diffused throughout. The next cross with the white will make a pretty white child, of which I saw a few and but a few specimens, as the Delawares are quite [D 563] vigorous against intermarriage with the whites, and also against unlawful intercourse. As a whole, the expression on the D 142 face of the women was pleasant and healthful. They look strong, literally cleanly and [D 164] healthy, although I am told by Mr. Ford that syphilis is among their women to an alarming extent. Their faces would not lead to such a suspicion.

D 291 The men were more fantastically dressed than the women, and did not appear half as well. Their fancy dresses were cheap and absurd, rendering their general appearance ridiculous. There were many good faces [D 191] among them, and also well dressed Indians

[750 (c)]

291 who speak our language and have the man-
[191] ners and address of gentlemen. Some of the
old men and some of the young men had on
colored calico frock coats of the most gaudy
[302] colors. Many had vermilion on their faces,
thus giving them a low appearance, and I
saw a few girls with spots of it in their
[301] cheeks. One man I saw with a silver orna-
ment in his nose, which covered part of his
mouth. Many of the men wore leggings with
a wide side projection, ornamented, and
the breech cloth, over which they wore a
vest or shirt, and perhaps one of the frock
coats of calico above named, with head
bands of bead work over the shoulder and
meeting in a large bead work pocket on the
right hand side. As a body I should think
the men inferior to the women.

454 The Delawares have a million and up-
648 wards in the national treasury at five per
cent interest. Their regular annuity is
[657] $50,000. The present is a part of two pay-
ments, I understand, and is larger than
usual. There were several stores full of
443 goods, and a great many stands out in the
open air with the protection of canvas. The
492 great show of all was in saddles and bridles,
of which I presume I saw of saddles alone
[435] 150; the price ranges from $15 to 50 dol-
lars, the ordinary being $22 to $25. They
are the Mexican saddle, made at Westport,
Mo., and the kind usually used in Kansas
and this part of the west. It has a high pom-
mel, wooden stirrups usually, which are
easier than metal for long journeys, and a
well stuffed and quilted seat, with a high
rear plate. They are far superior to our
eastern saddle for riding.

439 The assortment of goods was creditable
to the good sense of the Delawares, as the
supply was adapted to the demand. Grains
of all kinds, tin wares of all kinds and at
reasonable prices, in fact they could not